

# Ramzan, Roza, Etekaf

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Rahe Amal Hindi se in rivayato ke  
khulase ke Lipyantaran kiya he.



**Bismillahirrahmanirrahim**

## [1] Mishkat ki Rivayat Ka Khulasa.

Salman Farsi Rd se rivayat he unhone kaha ki shaban ki aakhiri tareekh ko Rasulullah ﷺ ne khutba diya jisme farmaya, Ae logo ek baadi azmat vala, baadi barkat vala mahina karib aa gaya he, vo aisa mahina he ki jiski ek raat hazar mahino se behtar he Allah ne is mahina me roza rakhna farz karar diya he aur is mahine ki raato me taraviah padhna nafil kar diya he (yani farz nahi he balki sunnat he jisko Allah pasand farmata he) jo shakhs is mahina me koi ek nek kaam apne dil ki khushi se khud bakhud karega to vo aisa hoga jaise ki ramzan ke siva aur mahino me farz adaa kiya ho, aur jo is mahina me

farz adaa karega to vo aisa hoga jaise ki ramzan ke siva dusre mahina me kisi ne 70 farz adaa kiye. Aur ye sabar ka mahina he aur sabar ka badla jannat he.



Aur ye mahina society ke garib aur zaroorat mando ke saath hamdardi ka mahina he.

"sabar ka mahina" hone se matlab ye he ki rozo ke jariye momin ko Allah ki raah me jamne aur apni khvahishat par kabu paane ki tarbiyat di jaati he. adami ek mukarrar waqt tak Allah ke hukam ke mutabik na khata he aur na pita he aur na bivi ke paas jata he usse uske andar Allah ki itaat ka jazba paida hota he isse is baat ki mashka hoti he ki mauka padne par vo apne jazbaat va khvahishat par aur apni bhuk pyaas par kitna kabu rakh sakta he. Duniya me momin ki misal maidane jung ke sipahi ki tarah he jise shaitaani khvahisho aur buri takato se ladna he, agar uske andar sabar ki salahiyat

na ho to hamla (akraman) ke shuru hi me apne aap ko dushman ke havale kar dega. "Hamdardi ka mahina" hone ka matlab ye he ki vo rozdar jinko Allah ne khata pita banaya he unko chahiye ki basti ke jarurtmando ko Allah ke diye huve inaam me sharik kare aur unki sehari aur iftari ka intijam kare. Asal hadees me "Muvasat" ka lafz aaya he jiska matlab he maali hamdardi karna jisme jubani hamdardi bhi shamil he.



## **[2] Bukhari va Muslim ki Rivayat Ka Khulasa.**

Jis shaksh ne imaani kefiyat ke saath aur aakhirat ke badle ki niyat se ramzan ke roze rakhe to Allah uske gunaho ko maaf kar dega jo pehle ho chuke he. Jisne ramzan ki raato me imaani kefiyat aur aakhirat ke badle ki niyat ke saath namaz (taravih) padhi to uske un gunaho ko Allah maaf kar dega jo pehle

ho chuke he.



### **[3] Bukhari va Muslim ki Rivayat Ka Khulasa.**

Rasulullah ﷺ ne farmaya roza dhal he aur jab tum me se kisi ke roze ka din ho to apni zaban se ghandi baat na nikale aur na shor va hungama kare, aur agar koi usse gali galoch kare ya ladayi karne ke liye tayyar ho to us rozedaar ko sochna chahiye ki me to rozedaar hu, (bhala me kis tarah gali de sakta aur lad sakta hu).

### **[4] Bukhari ki Rivayat Ka Khulasa; Raavi Abu Huraira Rd.**

Rasulullah ﷺ ka farman he ki jis shakhs ne roza rakhne ke ba-vajood jhoot baat kehna aur uspar amal karna nahi chhoda to Allah ko usse koi dilchaspi nahi ki vo bhuka aur piyasa rahta he.

Aur Ek rivayat me Rasulullah ﷺ ka farman he kitne hi bad-kismat rozdar he jinko apne

roze se bhook pyaas ke alava aur kuchh haasil nahi hota aur (kitne hi roza ki raat me) taravii padhne vale he jinko apni taravii se jagne ke alava aur kuchh nahi haath aata.



In rivayato ka matlab ye he ki rozedar ko roza rakhne ke maksad aur uski asal ruh se vakif hona chahiye aur har vakt is baat ko jehan me taaza rakhna chahiye ki kyu khana pina chhod rakha he.

### **[5] Bukhari ki Rivayat Ka Khulasa.**

Rasulullah ﷺ ne logo se farmaya ki sehri khaa liya karo isliye ki sehri khane me barkat he. aur ek rivayat me farmaya ki Din ko roza rakhne me sehri se madad lo, aur Tahajjud ke liye uthne me din ke kailula se madad lo. In rivayato ka Matlab ye ki sehri khakar roza rakhoge to din asani se katega, Allah ki ibadat aur dusre kaamo me kamzori aur susti na aayegi sehri na khavoge to bhuk ki

vajah se susti aur kamzori aayegi, ibadat me ji na lagega aur ye badi be-barkati ki baat hogi.



Is rivayat ka matlab he ki sehri khakar roza rakh-koge to din aasani se katega, Allah ki Ibadat aur duro kaamo me kamjori aur susti nahi aayegi, sehri na khaavoge to bhook ki vajah se susti aur kamjori aayegi, ibadat me jee nahi lagega aur ye badi be-barkati ki baat hogi. [At Targib Vat Tarhib ki rivayat ka khulasa]

## **[6] Bukhari ki Rivayat Ka Khulasa.**

### **Raavi Sahal Bin Saad Rd.**

Rasulullah ﷺ ne farmaya logo (yani musalman) achchhi halat me rahege jab tak iftar me jaldi karege.

Rasulullah ﷺ farman he ki yahud ki mukhalifat karo, vo andhera hone ke baad roza kholte he to agar tum iftar suraj dubte hi karoge aur yahudi ki pervi na karoge to ye

is baat ki dalil hogi ki tum Deeni lihaz se achchhi halat par ho.



## **[7] Bukhari ki Rivayat Ka Khulasa; Raavi Anas Bin Maalik Rd.**

Ham ramzan ke mahina me Rasulullah ﷺ ke saath safar par jaate to kuchh log roza rakhte aur kuchh na-rakhte, na rozedar khane vale ko tokta aur na khane vala rozedar ko tokta. Musafir ko Quran me roza na rakhne ki ijaazat di gayi he, jo shakhs aasani ke saath safar me roza rakh sake to uske liye roza rakhna behtar he, aur jise pareshani ho to uske liye roza na rakhna behtar he, kisi ko kisi par aiteraz nahi karna chahiye.

## **[8] Bukhari ki Rivayat Ka Khulasa; Raavi Abdullah Bin Umar Rd.**

Ramzan Ka Aakhri Ashra- Rasulullah ﷺ ramzan ke aakhri dus dino me Etekaf karte the.

Yu to Rasulullah ﷺ hamesha Allah ki ibaadat

me lage rehte lekin ramzan me Aap ﷺ ka jok va shauk aur badh jata, aur usme bhi aakhiri dus din to bilkul Allah ki ibadat me gujarte, masjid me jaa baithte, nafil namaz aur Quran ki tilavat aur jikra va duva me lage rehte aur aisa isliye karte ki ramzan ka mahina momin ki taiyari ka zamana hota he, taki 11 mahine shaitan aur shaitani takato se ladne ke liye takat hasil ho jaye.



Aur ek rivayat Hazrat Aisha Rd se he ki Rasulullah ﷺ ka hal ye tha ki jab ramzan ke aakhiri dus din aata to raato ko jiyada se jiyada jag kar ibadat karte, aur apni biviyo ko jagate (taaki vo bhi jiyada se jiyada jag kar nafil aur tahajjud padhe) aur Allah ki ibadat ke liye Aap ﷺ tahband kuskar bandhte (ye muhavara he, matlab ye ki pure josh mashguliyat ke saath ibadat me lag jaate).



## **[9] Bukhari Babus Saum ki Rivayat Ka Khulasa; Raavi Huzaifa Rd.**



Rasulullah ﷺ ko farmate huve suna ki adami jo kuchh apne ghar valo aur maal aur padosi ke silsile me galti karta he, namaz, roza aur sadka un galtiyo ka kaffara banate he.

Matlab ye ke adami apne biwi bachcho ki liye gunah me pad jata he isi tarah tijarat aur padosiyo ke silsile me aamtaur par kotahi ho jati he to in ibadato ke natije me Allah in kotahiyo ko maaf kar dega, (shart ye he ki ye gunah jaan-buzkar na kiye ho, balki anjane me ho gaye ho).

## **[10] Mishkat va Behaki ki Rivayat Ka Khulasa; Raavi Abdullah Bin Umar Rd.**

Rasulullah ﷺ ne farmaya roza aur quran momin ke liye sifarish karege roza kahega Ae mere rab mene is shakhs ko din me khane

aur doosri lazzato se roka to ye ruka raha to Ae mere rab is shakhs ke bare me meri sifarish kubul kar, aur quran kahega mene ise raat me sone se roka (ye apni mithi nind chhod kar namaz me quran padhta raha) to Ae Allah is shakhs ke bare me meri sifarish kubul kar, to Allah in dono ki sifarish kubul farmayega.



### **[11] Al Adabul Mufrad ki Rivayat Ka Khulasa; Raavi Abu Huraira Rd.**

Adami jab roza rakhe to chahiye ki tel lagaye taaki uspar roza ka asaar va nishan dikhayi na de. Iska matlab ye ki rozedar ko chahiye ki apne roze ki numaish se bache, naha dhole, tail laga le, taki roze ki vajah se paida hone vali susti aur kamzori dur ho jaye aur dikhane ka darvaza band ho jaye.